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pointment was that Philip proved too wary to give her, by a formal offer of his hand, the pleasure and the prestige of absolutely rejecting him.

With France the case was different. France and England, though natural rivals, were drawn together by a common enmity to the overwhelming power of Spain. The great aim of Elizabeth's foreign policy was therefore to foster the hostility of her two powerful rivals in order to keep her own hands free. Nothing could better promote this end than persistently to dangle before the eyes of Catharine de' Medici a match between Elizabeth and her son Alençon. Such a match was in reality impossible because the ambitious, crafty queen wished, not a dynastic alliance which might result in French supremacy over Great Britain, but simply that France should not take sides with Spain against herself. Yet Elizabeth was woman as well as queen, and when Alençon came to England she was nearly carried off her feet by her passion for the pockmarked little Frenchman, twenty years her junior. But her astute judgment always got the upper hand. Again and again it seemed she must marry him or repulse him finally, but she always found a loophole for escape. This royal game of hide-and-seek went on for years, watched by Europe with eager interest. Philip the Second was in great fear that it would result in the dreaded political alliance. Henry III. was anxious to get rid, by so brilliant a match, of his turbulent brother, who by ogling with the Huguenots threatened to divide France, and by his mad escapades in Flanders might force him into war with Spain. William of Orange hoped the match would enlist Elizabeth's whole strength in the Dutch struggle for independence. Elizabeth alone attained her immediate ends. Her statecraft, though now and again shaken by a surge of passion, kept her suitor at a distance without wholly estranging him. At his death Henry of Navarre became heir to the throne of France. The ultimate success of Protestantism under Elizabeth's lead was assured. There was no further need for Elizabeth to gain political ends by marriage with a great foreign prince. Yet she had not blushed to keep up the comedy even after her lover lay cold in death. "You have another son," she wrote Catharine de' Medici, "but I can find no other consolation than death, which I hope will soon enable me to rejoin him." It is impossible to believe that even Elizabeth's commanding mind could have mapped out beforehand the tortuous policy which she followed with such eminent success. But no monarch could have steered England through those troublous times, whose statecraft did not bear a close resemblance to the arts of the accomplished coquette.

W. F. TILTON.

The First Whig. By Sir GEORGE SITWELL, Bart. (Scarborough, England. Privately printed.)

It is a hopeful sign of the times when one sees a man occupying Sir George Sitwell's position finding time, in the midst of an active political career, to undertake original research in the field of English history. Favorably known already by his *Barons of Pulford*, one of our best recent

monographs on Norman genealogy, he here makes the parliamentary career of William Sacheverell a peg on which to hang his account of the origin of Whigs and Tories and of the events which led up to the Revolution of 1688. It is not, we learn, of deliberate design, but as the result of independent inquiry, that the author has found himself compelled to issue a counterblast to Macaulay and to condemn the Whigs, in their origin, along the whole line, as a party unconstitutional and even rebellious in its aims, unscrupulous and even criminal in practice. In a powerful and original introduction he contends that "we have to deal with a conspiracy against the truth of history as audacious, deliberate, and triumphant as that which consigned the Yorkist chronicles to the flames after the triumph of the House of Lancaster." The long spell of Whig ascendancy secured for the party legend an historical position so strong that we are still, he urges, beneath its influence and need to be rudely awakened from what our fathers have taught us.

The backbone of Sir George's indictment against the Whig party is found in the Popish Plot, an episode, no doubt, of which it would be difficult to speak too strongly. This effort to kindle to a flame the national horror of Rome he treats as characteristic of a struggle which, in his eyes, was not for liberty, but was throughout animated by intolerance and bigotry. In justification of this strong view he claims to judge the Puritans, whose political successors he holds the Whigs to have been, by their conduct when "in New England they had the opportunity of putting their principles into practice." To contrast, in their free development, the Stuart and the Puritan ideals, "it is to the New World rather than to the Old that we must turn." Sir George accordingly exalts the policy of Lord Baltimore and Penn, the friends and *protégés* of the first Charles and the second James, at the expense of Puritan bigotry in New England. The conclusion at which he aims throughout is that "the Whigs must be judged by their legislation against the Catholics in Ireland, England, and America; the Puritans by their attacks upon other religious sects in the New World; the Stuarts by James the Second's Declaration of Indulgence and his release of those who were in prison for conscience' sake."

That Macaulay's highly-colored prose epic should arouse vigorous retaliation is not merely natural, but just. The book before us, however, is no mere counterblast: it is based on original authorities and its facts cannot lightly be dismissed. The two main points which the author sets himself to establish are, firstly, that the Whig leaders were cognizant of, and in sympathy with every plot against the Crown, even where assassination was involved; secondly, that they organized, at great expense, the annual "Pope-burnings," in order to inflame the Protestantism of the people to their own profit. The former charge raises a question that meets us from time to time in history and is always one of difficulty and delicacy. It is only a few years since a political *cause célèbre* brought it before us once more. How far is the moderate wing of a political party responsible for the violent measures of its more extreme members? Sir George relies

largely on the evidence, wholly new, he assures us, that he has here brought to light concerning the "Green Ribbon Club," the headquarters of the party. He has carefully ascertained its membership and traced its history in these pages. On his other point, the annual Pope-burnings and the electioneering methods of the Whigs, he has similarly produced much curious information, deserving of careful study. If one were to offer a criticism on his history it would be perhaps, that however unlovely, and at times hypocritical, were the methods and professions of the Whigs, there was more excuse than he is willing to admit for men living only a century after the massacre of St. Bartholomew, and its approval by the Pope, for a blind terror of Rome and its ways that to us, after three times that interval has elapsed, is not easy to realize. One of the most definite lessons that history has to offer is that the Pope and his followers reaped as they had sown. If our forefathers looked on a Roman priest much as in the present day we should look on a man-eating tiger, it was not without a cause. For, as Sir George inadvertently admits, though it is of the Puritans that he speaks, "to those who accept the doctrines of exclusive salvation . . . persecution must ever be the first of religious duties."

William Sacheverell himself has virtually been discovered by the author. A remarkable parliamentary orator and a leader of the Country party, he seems to have taken the leading part in suggesting the Bill of Exclusion. An exquisite frontispiece gives us his portrait. Of the illustrations, some fifty in number and all taken from contemporary sources, it would be difficult to speak too highly. Indeed, the book, which is printed at the author's private press, is not merely of real value to the students of a fascinating period, but is a gem to be prized by collectors. One can only regret that, of necessity, its possession must be confined to few.

J. H. ROUND.

Municipal Government in Continental Europe. By ALBERT SHAW, Ph.D. (New York : The Century Co. 1895. Pp. xii, 505.)

In a former volume Dr. Shaw undertook to explain to Americans the municipal system of Great Britain and what it accomplishes. He now undertakes a similar task with reference to the cities of Continental Europe. The thoroughness of his studies, made for the most part in close contact with the institutions under discussion, and his clear insight into their working, have led to the production of two volumes which place all students of municipal government under obligations to him.

The impression has prevailed in the United States that the rapid growth of urban population is a peculiarly American phenomenon — an impression which Dr. Shaw's books ought to correct. Urban development is the accompaniment of industrial development ; and the latter is a characteristic of Western civilization wherever it is found. From the fact that the industrial revolution took its rise and attained its highest development in the British Isles, it is a natural sequence that there the largest proportion of